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THE
AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. V.

Published by order of the Managers of
THE AMERICAN COLONIZATION SOCIETY.

THE PROFITS ARISING FROM THIS WORK, ARE DEVOTED TO THE
CAUSE OF THE SOCIETY

Washington:
1830.

JAMES C. DUNN, PRINTER AND PUBLISHER; GEORGETOWN, D. C.



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THE
AFRICAN REPOSITORY,
AND
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VOL. V.

AUGUST, 1829.

No. 6.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

WE rejoice to think, that many of the severest evils which human depravity has brought upon the world, will, under God, be made to contribute to the establishment of just and pacific principles in the intercourse of nations, and to the universality of those friendly sentiments which every man ought to cherish towards those to whom, as well as to himself, belong the high attributes and privileges of humanity. The horrors of the Revolution in France, taught mankind a lesson which will not soon be forgotten. And the desolations, cruelties, and miseries of the slave-trade, which no language can describe, have aroused the best and strongest feelings of our nature, in defence of those immutable principles of justice, which are finally to secure uncivilized men from wrong and violence, and leave them to imbibe under the kind instructions of Christ's ministers, the spirit and consolations of the Gospel.

An evil less appalling, might have been longer endured, and even had something been done to arrest it, the spirit which had been excited, and the sympathies which had been awakened, might have been too feeble to change the curse to a blessing—to form and to execute a purpose for the moral illumination and regeneration of Africa. It might have been checked to revive with greater power, while the Christian world slumbered on, or only occasionally expressed disapprobation of that, which should have been immediately, and at any expense, finally suppressed. Such, however, is the magnitude and enormity of the evil, that it will not long be borne, and in the course of efforts to abolish it, the world has heard truths to which it will not remain insensible—truths which must hereafter be sacredly regarded, and essentially promote the dearest interests of our race.

The work before us, is a powerful appeal to the humanity and religion of Great Britain, in behalf of the Hottentots and other native tribes, living under her Colonial Government in South Africa. Dr. Philip arrived at the Cape of Good Hope in 1819, as superintendent of the missions of the London Missionary Society in that Colony. He indulged the belief, that the oppression which the natives had endured under the Dutch Government, had no existence under that of the English; but in this he soon discovered himself to be mistaken. Many facts were observed during his first visit into the interior, “at variance with his favourable opinion of the condition of the natives,” but for some time he was disposed to attribute them to the inveterate habits of the people, rather than to the errors or injustice of the Colonial Government. When, however, he found it his duty to submit any grievances under which the natives at the Missionary Institutions were suffering, to the Government, he was unable to obtain redress, and found that the claims of these poor people were neglected or disregarded.

The following statement will exhibit some reasons which induced the Reverend Author to present his valuable work to the British public.

“To account for the manner in which the oppressions of the natives have been increased of late years, it will be necessary to take into consideration the change which has taken place in their relative value as labourers, by the abolition of the slave-trade in 1807. While slaves could be got for a

trifle, by the vessels engaged in this trade touching at the Cape, the natives were not of much importance to the colonists, and many of them in those districts in which slaves were numerous, were allowed to live after their ancient manner. In the more remote and thinly-inhabited districts of the colony, in which there were few slaves, and in which the restraints of law and government were scarcely felt, the natives were more dreaded, and, therefore, more hated and oppressed. Unable longer to endure their sufferings, they at last took up arms against their oppressors, and drove them before them till they were met by the English troops in the district of George.

"The natives looking upon the English as their friends, and the colonists in those districts being then very much disaffected to the new government, this much-injured race obtained some share of favour and protection. It was among the people that had been engaged in this insurrection against the farmers, that Dr. Vanderkemp began his labours; and the other missionary stations of the London Missionary Society within the colony, sprang out of Bethelsdorp, or were composed of the small remnants of the Hottentots, who had been still left in their native state.

"The missions were never popular among the colonists in general; but while the colonists could obtain a sufficient supply of labourers at a low price, the missionaries were allowed to proceed in their efforts to improve the people. If the missionaries were scowled upon by many of the white population, and they were called "Hottentot predicants" (ministers) by way of contempt; and if some of the local authorities oppressed them, others afforded them countenance, and they had some favour shown them by the colonial government. But as the scarcity of servants began gradually to be more felt, and the local authorities of the districts began to feel the importance of the patronage which the power they had assumed over the labour of the natives afforded them, the people collected and improved at our missionary stations, began to be regarded with a rapacious eye, and the final destruction of these institutions became a favourite object with an influential part of the community. Colonel Collins, who visited the interior of the colony, and the native tribes on its frontiers, as a civil commissioner, in the report he drew up for the use of the government, in 1809, recommended to the government, at the suggestion of certain individuals, to abolish Bethelsdorp, and to disperse the people among the farmers. The Earl of Caledon and Sir John Cradock (now Lord Howden) had too much integrity of character, and too much benevolence, to allow them to listen to such a proposition; but the design was not to be abandoned, and the defeat of its abettors, without producing any alteration in their purpose, only led them to change the method by which they endeavoured to gain their object.

"Some of the worst abuses which had obtained in the colony before it came under the English dominion, and which were merely connived at by the old government, were now confirmed by government proclamations,

accompanied with all the authority and the sanction of colonial law; and while the privileges of the missions within the colony were gradually curtailed, the missions beyond its limits were not left undisturbed.

"Two of our missionary stations among the Bushmen were put down, and the missionaries recalled. Our missionary station at Griqua Town, beyond the Orange river, was subjected to a colonial interference, which threatened its destruction. Zuurbraak (or Caledon institution) was alienated from us, and the people oppressed and dispersed among the farmers. A plan was formed to deprive us of Pacaltsdorp, and to dispose of the people among the neighbouring colonists; and so oppressive had the conduct of the Landdrosts of Albany and Uitenhage become to the missionary institutions of Bethelsdorp and Theopolis, that they must have been speedily ruined, but for the measures which were adopted to save them. So late as the years 1820, 1821, and 1822, the people were unable longer to sustain the oppressions imposed upon them by the local authorities of the districts; and such was the system of annoyance carried on at the same time against the missionaries, that nothing but the hope of succeeding by a last effort could reconcile them to remain in their situations.

"In 1821, the result of an investigation at Bethelsdorp, in the presence of the acting governor, brought things to a crisis. Eight charges, preferred against the Landdrost of Uitenhage, were declared to be false, and the missionaries were accused of having entered into a foul conspiracy against that magistrate. A few months after this investigation I visited this station, when I discovered official documents in the hand-writing of that functionary, which proved all the charges brought against him, one only excepted, and that charge was afterwards established by another species of evidence. A document, composed of letters and notes in the hand-writing of the accused, was laid before government early in the year 1822, accompanied with a petition praying for a relaxation of the system, and that the people might not be any longer oppressed in the way they had been. The following extract of the letter which was transmitted to the colonial office with the above document, addressed to the Governor, Lord Charles Somerset, will show the spirit in which that article was drawn up, and the objects proposed in laying it before government.

"In presenting the statement now laid before your Excellency, I beg it to be understood, that the individuals concerned in drawing it up, have no resentments to gratify, that they have no wish for redress for past wrongs, and that they have no object on the present occasion beyond relief from the unnecessary burdens the institution of Bethelsdorp is now lying under."

"To the document in question, and to the letter which accompanied it, I received no official answer; and I had the mortification to discover that every application for a mitigation of the people's sufferings, was followed by fresh injuries and oppressions."

Thus every thing was done by Dr. Philip for more than three

years, to conciliate the Colonial Government, and no complaints were made to the Government at home. He repeatedly stated to the officers of the colony, that an appeal must be made to the Government of England, and all the grievances of the poor Hottentots brought under review, unless something should be done for their relief. All his remonstrances proved ineffectual, and with the consent of the directors of the London Missionary Society, he returned to London in April 1826, to prosecute an object, which he remarks, was dearer to him than life. Dr. Philip soon drew up an abridgment of all his papers, which having been examined by a committee of the Board of Directors of the London Missionary Society, was transmitted to Earl Bathurst; but the "official coldness of his reply,—the meagre return to a motion by Mr. Buxton, soliciting extracts from all the correspondence relative to the condition and treatment of the Hottentots—the unsatisfactory nature of the reports of certain commissioners appointed to inquire into the government and finances of the South African colony—the manner in which their special reports on this subject had been withheld from Parliament, and the fact, that by the most recent intelligence from the Cape of Good Hope, the condition of the natives remained unimproved;" all these things seemed to require that the British public should be made acquainted with the whole subject, if, observes our author, "I would not lose the fruit of all my exertions for the natives, and leave them where I found them—in the most oppressed condition of any people under any civilized government known to us upon earth."

"In the brief notice which has been taken of the state of the Hottentots, and of the causes which have given rise to the increase of their sufferings within the last twenty years, while relating the circumstances in which the present volumes originated, I must have been anticipated by the reader in what remains to be said respecting the object of their publication. The most strenuous advocates for the doctrine of passive obedience and non-resistance, will scarcely carry their principles so far, as to plead for indifference to their own civil rights, and the natural rights of their fellow-creatures. There are questions affecting the highest interests of society, on which it is criminal to be silent. There are crimes and conspiracies against man, in his collective and individual capacity, which strip the guilty of all the respect due to the adventitious circumstances connected with rank and station; and to know that such combinations exist, and not to denounce

them, is treason against the throne of Heaven, and the immutable principles of Truth and Justice.

"No question can be more simple and less incumbered with difficulties than the one before us. We ask for nothing unreasonable, nothing illegal, nothing new. We have nothing to say to politics. The question under discussion is a mere question of civil rights. We have advanced no suggestions about the new charter of justice. We are the advocates of no particular form of civil government for the colony. We have offered no particular directions about the machinery of government desirable in such a country. We have recommended no checks but such as are necessary to prevent one class of British subjects from oppressing and destroying another. In what we propose, we suspend no weight upon the wheels of government. We ask nothing for the poor natives more than this, that they should have the protection the law affords to the colonists. There is nothing surely in these claims, against which the shadow of an objection can be urged.

"The Hottentots, in addition to the unalienable rights conferred upon them by their Creator, have prescriptive rights in their favour, they are regarded by the British government as a free people; and the colonial law says, that they are to be treated in their persons, in their properties, and in their possessions, the same as other free people.

"We have shown, in the following pages, that the natives of South Africa have been deprived of these rights, and we now come forward with the law in our hand—which acknowledges them a free people, and grants to them the rights which have been specified—and we ask the British government and the British public, whether the system of cruelty and injustice which is now brought to light is to have their sanction? or, whether the people who have been so long oppressed by its operations, are to have the enjoyment of those rights restored to them?"

Dr. Philip does not ask the British Government to afford religious instruction to the Hottentots, but merely to defend from injustice and oppression, those missionary establishments which Christian charity has founded for their benefit. "What, he asks, could men of the most apostolic spirit now do for the propagation of religion in Turkey or in Spain? If it is the duty of Englishmen to claim the protection of the laws of their country; if the Apostle Paul was in the exercise of his duty when he claimed the privileges of a Roman citizen;" why may not the humane and religious in England, petition the British throne, and the British parliament, that the "natives of South Africa may have those rights secured to them, which are necessary to the preservation and extension of religion among them, and, as it regards

the tribes beyond the limits of the colony, their existence as a people?"

To provide a remedy for the evils which the Colonial Government inflicts upon the natives of South Africa, would, in the opinion of Dr. Philip, do more for the Christian cause, than all the funds of the London Missionary Society. The labours of Missionaries must at present be confined to their particular stations, and these are constantly exposed to the most lawless attacks and depredations, as well as to the ridicule and contempt of unchristian men. But once place them under the protection of equal laws, and the Missionary settlements will no longer be sought rather as cities of refuge, than as places of instruction. The Hottentots then employed as free labourers in every part of the colony, will gain access to schools and to churches, and acquire that knowledge, which, while they exert all their powers to obtain the scanty means of subsistence, the Missionaries endeavour to impart to them at their institutions.

In offering an apology for having said little in his work concerning the labours of other societies, than that with which he is connected, Dr. Philip expresses himself in a most honourable tone of liberality.

"I view the different missionary societies, now engaged in this great work, as so many divisions of the same army; and however we may be distinguished by a difference in our uniforms, and by the names of our respective bodies, it is the standard of the cross under which we fight and the success of one is the success of all. The Christian missionary should be of no sect; and it should not be known by his spirit among the heathen, nor among those engaged with him in the same service, to what denomination he belongs. He labours for the conversion of the heathen to a common christianity, not to the peculiarities of any particular party, and to bring them into the fellowship of the Christian church, without caring to what division of it they may belong. Having brought them into the fold of Christ, he leaves to pastors and teachers to say in what pens or partitions they shall be enclosed, within the common pale or fence, intent to collect those of whom the great Shepherd says, 'other sheep have I which are not of this fold, them also I must bring in.' "

Perhaps no people, have generally, been considered as more degraded than the Hottentots of South Africa. This opinion, however, gains no support from the work before us. What was the character and condition of these tribes when first visited by

Europeans, and subsequently for many years, may be learnt from the following statement.

"When the Portuguese first visited the Cape of Good Hope, they found the inhabitants rich in cattle, living in a happy and comfortable manner, and possessed of sufficient spirit to repel aggression and to resent unjust treatment. From the slight intercourse held with them, chiefly for the purpose of procuring water and refreshments for their ships, they were led to entertain very favourable notions of the character of these natives. It was said, that they were remarkable for the excellence of their morals, that they kept the law of nations better than most civilized people, and that they were valiant in arms. Of this latter quality, they gave a memorable proof in the year 1510, when Francisco Almeida, first viceroy of the Portuguese in India, was defeated and killed in an obstinate engagement with the Hottentots, near the Salt River, in the neighbourhood of the place where Cape Town now stands.

"When the Dutch took possession of the Cape, in 1652, the natives appear to have been much more numerous than they now are, and to have possessed large herds of cattle. And although some of the early writers who had visited the Cape previous to the colonization of the Dutch, seem to have given exaggerated accounts of the number and wealth of this people, yet from documents to which I have had access, it is evident that the numbers and wealth of the Hottentots were very soon much diminished by their contiguity to their European neighbours. So rapid indeed was this diminution, occasioned by the trade carried on between them and the new settlers, that it arrested the attention of the government; and it appears from the minutes of an investigation before the governor, Vander Stell, in the commencement of the eighteenth century, that a single Hottentot village had been robbed of cattle by the colonists, to the amount of two thousand head. It appears, also, from the returns made by the officers commanding the parties sent against the Bushmen, so late as the year 1770; that their villages frequently contained from one hundred to two hundred men; and these villages were, at that time, in the possession of cattle.

"All the records of the colony, during the first fifty years of the Dutch occupation, which I have seen, agree in praising the virtues of the Hottentots; and such was the admiration extorted by these virtues from the colonists, that all the Hottentot tribes were distinguished by the appellation of "The good men." It is related, on the authority of Bogaert, that, during the whole of that period, the natives had never in one instance been detected in committing an act of theft on the property of the colonists. The first that took place happened in the year 1700, and the party who suffered by it had so high an opinion of the honesty of the Hottentots, that the blame was laid upon the slaves, and the real thief was not so much as suspected. The article stolen was a waistcoat with silver buttons, and could not easily

be concealed among savages. Accordingly, a short time after the affair had taken place, the waistcoat was found in the possession of a Hottentot, belonging to a kraal at a small distance from Cape Town. The discovery was no sooner made than the offender was seized by his countrymen, who brought him to town and delivered him over to the magistrates. And so great a disgrace did they consider this act to their nation, that they demanded that he should be punished, as the only means of wiping off the stain his crime had fixed upon them: and not satisfied with his getting a severe flogging, they banished him from their village, as unworthy to live among them.

"The injuries inflicted upon the Hottentots by the colonists, must have had a deteriorating influence on their character, in the course of one hundred and fifty years, during which time they had been driven from the most fertile tracts of country, and deprived of that independence to which they were passionately attached; yet so much of the character ascribed to them by the early writers, remained visible even at the time when Mr. Barrow travelled among them, that we hesitate not to receive, as accurate, descriptions that might otherwise have been thought too flattering. "A Hottentot," says this intelligent writer, "is capable of strong attachments; with a readiness to acknowledge, he possesses the mind to feel the force of a benevolent action. I never found that any little act of kindness or attention was thrown away upon a Hottentot; but, on the contrary, I have frequently had occasion to remark the joy that sparkled in his countenance whenever an opportunity occurred to enable him to discharge his debt of gratitude. I give full credit to all that M. Le Vaillant has said with regard to the fidelity and attachment he experienced from this race of men, of whom the natural character and disposition seem to approach nearer to those of the Hindûs than of any other nation." That the following tribute paid to the honour of the Hottentot character by the same traveller was well merited, I have been fully satisfied by my own observation and experience during my residence in South Africa; and I never knew an individual who was acquainted with the manners of this people, who did not acknowledge its justice. "A Hottentot, among the many good qualities he possesses, has one which he is master of in an eminent degree,—I mean a rigid adherence to truth. When accused of a crime of which he has been guilty, with native simplicity, he always states the fact as it happened; but, at the same time, he has always a justification at hand for what he has done. From lying and stealing, the predominant and inseparable vices of the condition of slavery, the Hottentot may be considered as exempt. In the whole course of my travels, and in the midst of the numerous attendants of this nation with which I was constantly surrounded, I can with safety declare that I never was robbed or deceived by any of them."

Like other tribes in an uncivilized state, the Hottentots lived together in their kraals, or villages, like members of the same family, having their cat-

tle and chief property as a sort of common stock, to which all had an equal right. When an individual killed an ox or a sheep, the slaughtered animal afforded a common feast; and the person to whom it belonged had as little food in his house on the next day, or the day following, as any of his neighbours. The same practice, it may be observed, obtains still among the Caffers, the Bushmen, and the Namaquas. If a dozen of people leave a kraal to hunt game, and one only is successful, the fortunate individual shares his provision with his less successful companions of the chase.

I never have been able to discover from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state of existence had at any period prevailed among them. Africaner, the most intelligent savage I have ever met with, declared that, previous to his acquaintance with the Missionaries, he had no idea of a Spirit, Creator, or Supreme Ruler.— In his intercourse with the colonists, he had heard, as he observed to me, ‘that they had a God; but he never saw him in the winds, in the thunder, in the lightning, in the heavens, nor in any of his works; and so contracted were his views on this subject, that, by the God of the white people, he only understood something under that name which they might carry about with them in their pockets.’ Being asked if it never occurred to him to inquire how the world was made, or who formed the sun and the stars and the clouds, his reply was, ‘I was always so engrossed with my cattle and my wars, that I never lifted my thoughts so high; or if, at any time, a question arose in my mind on these subjects, the difficulty of solving it was so great that it no sooner presented itself than it was dismissed.’ But the conclusive argument on this point is the fact, that neither they nor the Bushmen had any word in their language to express the Deity. The only name which the Hottentots have for him (and this is by no means general) is Thuike, or Utika, an appellation of which the derivation and meaning are very uncertain.*

“But whatever their opinions may have been on this subject, they were not entirely without moral restraints. Before they were corrupted by their intercourse with Europeans, adultery and fornication were considered among them as crimes.”

(*To be continued.*)



Letters from the African Institution.

The following letters have been received from the African Institution, in reply to Communications soliciting the late Reports of that Society, and

* The Missionary Brownlee, who is a respectable authority, states, that the Caffers have some idea of a Supreme Being, whom they call *Uhlanga*; but that until the Missionaries went among them, they had no conception of a state of future rewards or punishments.

suggesting the mutual benefits which might result from a regular exchange of publications and a friendly correspondence.

AFRICAN INSTITUTION OFFICE,
FLUDYER STREET, LONDON, JUNE 2d, 1829. }

SIR,—I have to acknowledge the receipt of your letter of the 19th April last. The pamphlets by order of the American Colonization Society, which you mention, have not yet been received.

I very much regret to find that a letter written by the order of the Board of Directors of this Institution, dated the 14th July last, acknowledging your favour of the 1st December preceding, had not been received by you. I now enclose a copy of that letter, together with a few copies of such Reports as appear not yet to have reached you.

I beg leave to thank you for the letters and pamphlets you have now sent, and to assure you that any communication from your valuable and interesting Society will prove highly gratifying to the Directors of this Institution. I shall not fail to transmit to you copies of any publications of this Institution; and requesting a continuance of your correspondence,

I have the honour to be, Sir,

Your most obedient Servant.

ROBERT STOKES, *Dep. Sec.*

OFFICE OF AFRICAN INSTITUTION, JULY 14th, 1828.

SIR,—I hope you have received our Reports subsequent to the nineteenth: they were forwarded immediately upon the receipt of the letter and the pamphlets with which you so kindly opened your communication with the African Institution.

I was absent from London, in consequence of ill health, at the time of the arrival of your letter; or, together with the Reports, I should have transmitted to the Directors of the American Colonization Society, those assurances of cordial esteem and co-operation with which, on the part of the Directors of the African Institution, I am instructed to acknowledge this welcome testimony of your earnestness in our common cause.

We have watched the progress of your settlement at Liberia with great anxiety, and congratulate you upon its success.

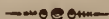
We rejoice at the favourable growth of public opinion in America. The African Institution, in consequence of the deficiency

and lateness of the parliamentary papers, and of other general information respecting the present slave-trade, has published no Report this year. Confident that ere long the labours of our two Societies must be brought to a successful close, and sincerely gratified by the opportunity of mutual information and encouragement which your most friendly Institution affords us in furtherance of this important object,

I have the honour to remain, Sir,

Your obedient faithful Servant.

W. EMPSON, *Secretary.*



Extracts from Correspondence.

From a Gentleman in New Jersey.

A whole year has elapsed since I hoped to have given you the information which I now communicate, of the organization of a County Auxiliary Colonization Society. Unfortunately, some other matters, much to be regretted, diverted my attention from it. When the difficulties connected with these had in some measure subsided, there came a succession of claims upon our active charity, which rendered it imprudent, so far as the Presbyterian Church was concerned, to broach the subject. Having sounded the feelings of the people, however, and found good hopes of success, I drew up subscription papers, and had the pleasure to see, in a short time, about thirty of the most respectable names in the town upon the list. A meeting was then called, and a Committee appointed to draft a Constitution, in order that it might be presented and adopted on the Fourth of July. The day was unfavourable, and we were obliged to adjourn to another day, the 18th inst. On this day the friends met, and the Society is organized, auxiliary to the State Colonization Society. From the comparative ease with which this Society has been formed, among a people of widely differing sentiments on almost every other subject, a proper estimate may be made of the growing popularity of the Parent Society. I think the time is not far distant, when the power of public opinion will bend the attention of our Legislatures to the important

inquiry, what can and ought to be done to relieve our country from the burden and the stigma which have been entailed upon it by the malpractices of an age, that has now happily passed away.

From a Gentleman in Kentucky.

Almost all persons in Kentucky are nominally, at least, in favour of Colonization, and I hope that prudent and steady efforts will do much to remove the evil of our coloured population.

From a Gentleman in Connecticut.

Yesterday our national Anniversary was celebrated in this town, under the auspices of the Windham co. Temperance Society. The business of the Society occupied every minute of the time until dinner was announced, so that it was impossible to be heard in behalf of the Colonization Society, although several gentlemen present were anxious to urge its claims. At the table, however, a good opportunity offered. Not only ardent spirits, but wine was found to be excluded from the repast.—When, therefore, the moment for introducing toasts, &c. had arrived, one of the Committee of Arrangements addressed the President, and having alluded to the reason why the customary provision of wine had not been made, proposed to the company, as a far more delicious gratification than the best juice of the grape, that they should give the price of wine to the relief of that unfortunate class who could not sympathize in the rejoicings of the day. A hat was immediately passed around the table, and about twelve dollars were collected for the Colonization Society, which will be forthwith transmitted.

Another gentleman immediately arose and said, he wished something more might be done by us in the cause of the injured Africans. After some pertinent remarks, he proposed that immediately after the table should be dismissed, a meeting should be held of those who were disposed to form a County Colonization Society. A meeting was accordingly held—a Society was formed, and efficient measures adopted to diffuse through the County all necessary information, and awaken an interest in the cause of the blacks. I hope we shall realize all that our beginning promises.

From a Gentleman in Kentucky.

I have to inform you that on the 4th instant, an Auxiliary Colonization Society was established in this place. It has been but a short time since any thing has been said upon the subject; but the zeal and alacrity already manifested, leave it unquestionable, that information only is wanting, to unite in the work of colonization, the efforts of Christians, Patriots and Philanthropists of all sects and parties, either religious or political.— I think I hazard nothing in saying, that a large portion of us, who are even slave-holders ourselves, are looking forward with pleasing anticipations to that period when slavery shall no longer be a blot upon the escutcheon of our Republican Institutions.

From a Clergyman in the State of New York.

I received, a short time since, the first number of the *African Repository* for the current year, to which was prefixed your circular. I have for some years been acquainted with the objects and progress of the American Colonization Society, and have felt an interest in its prosperity. I have the feelings of a northern man on the subject of slavery. My views on the subject, if expressed, would probably meet with the approbation of very few in your part of the country. From what I learn on the subject, I conclude that there is some diversity in the views of those who are the active members of the Society, with respect to the objects which they wish to have accomplished by its operations. I would look upon it as a Christian philanthropist, who believes that the whole human race are *dead in trespasses and sins*, lying under the wrath of a holy God, and incapable of being saved except through the gospel of Jesus Christ. Whether the operations of the American Colonization Society will ever free our land from the curse of slavery, I know not. I think, however, that they will accomplish an immense good. The Colony established at Liberia will undoubtedly be sustained. A civilized and christianized community, will exist on the coast of Africa. Those who emigrate from this country, and settle in the Colony, will have their condition in every respect essentially improved. Liberia will be a radiating point, from which the blessings of civilization and christianity will be diffused to the African nations generally. The slave-trade will in time cease,

and the establishment and maintenance of the Colony at Liberia will have an immense influence in hastening its extinction. The operations of your Society, I think, will have a great influence in diminishing the evils of slavery in our own country. I hope that they may be instrumental in due time of blotting that stigma from our national character. Entertaining these views respecting the operations of the A. C. S. I am a devoted friend to it, and you may calculate on all the assistance which it is in my power to render. I have called on my congregation for a collection in aid of your funds annually for several years past, the avails of which your Treasurer, I conclude, has received. As there will be no meeting on the Fourth of July of my congregation, which will make a collection practicable, I have taken one on the last Sabbath, the amount of which, being \$11, I now transmit to you. You may calculate on an annual collection from my congregation. As they are called upon frequently for collections for various other objects of religious charity, and moreover are in moderate circumstances, perhaps you cannot expect from them more than about the amount of the present collection. I have not the least doubt that your funds will be much increased by sending the Repository *gratis* to every Clergyman who will take up a collection in his congregation in aid of your funds. There is a great lack of information respecting the existence, objects, and prospects of your Society. If clergymen have information, their people will to a considerable degree have information. Clergymen generally are in embarrassed circumstances, and unable to take all the *Periodicals* they would wish to read. I think you have therefore adopted a wise plan to disseminate information and increase your funds.

You may consider me as an agent to obtain subscribers for the Journal, receive pay, &c. I do not know whether I shall be able to procure any subscribers, I will do what I can. If I procure any, you shall have the whole avails. My time is devoted to the Lord:—that I can give to the cause;—money I have not. Command me in any thing in which I may be of service to the Society.

From a Clergyman in New Jersey.

Your proposal to take up collections (as stated in the Circular

accompanying the Repository) meets our cordial approbation; it indeed proposes what we have been doing for several years past. Our general practice has been, to take up a collection at the celebration on the Fourth of July, and also in the Church on the following Sabbath. Your offer to send the Repository seems too good for us, as we deserve no reward for doing our duty. The accounts in the Repository are interesting and encouraging. I wish all our people had the information it contains. I will give them the outlines of the benevolent and prosperous operations of the Society, and also circulate as widely as I can, your valuable Repository; and also use my best endeavours to increase the contributions. Praying for the blessing of God on your benevolent operations, I remain your sincere friend.

From a Gentleman in New York City.

The scheme of your Society is daily gaining friends here. It begins to be the subject of much more conversation than formerly. Nearly all those powerful engines the papers, are our friends. I coincide with you in opinion, as to merchants, could they be aroused to the subject, presenting a ship to the Society.

From a Clergyman in New Hampshire.

The present is the third year in which I have presented the claims of your Society to my congregation. In the success of your Institution I rejoice. Its prosperity, though attended with the loss of several valuable lives, I conceive to be unexampled. Through the door which is opened by this colony, the Saviour will, we may hope, enter into Africa, and his gospel be conveyed to its most unexplored recesses. Then shall the manacles fall from the limbs, and the darkness be dispelled from the minds of her sons—then shall a voice be heard through all her coasts, ascending her mountain tops, and filling her wide spread plains, Africa is free.

From a Clergyman in Massachusetts.

The amount of our collection is about sixteen dollars. The assembly was however smaller than usual; besides, information in regard to the object, proceedings, importance, and success of your Society, is not so generally diffused among the people, as

we hope it will be hereafter. Many who have not yet assisted, will contribute to the Society as soon as they shall better understand its design and operations. It is our intention in future, religiously to celebrate the 4th of July, and take up annually a collection for the Society. I do feel that Christians should look upon your enterprise with deeper interest than they seem yet to do. There are some things in it which raise it in grandeur, and invest it with blessings for men, above other benevolent institutions of the day. You not only wish to relieve our own country from an evil which threatens to destroy our peace and prosperity, but you are taking the readiest and most effectual way to accomplish the glorious objects of Bible and Missionary Societies, so far as it relates to the whole continent of Africa. To establish a Christian colony in that barbarous land, is striking deep the roots of the tree of life in its soil, and providing for its growth and increase, until its leaves shall heal the nations, and diffuse the blessings of civilization and christianity over those vast regions of moral desolation.

I do think, that aiding your Society, is doing good to our own country, and aiding the missionary cause in a manner as direct and effectual, if not more so, than any other. And I cannot regard your Society, and look forward to what seems to me will be the results, by the blessing of God, without rendering praise to Him who will give the heathen to his Son for an inheritance, that he put it into your hearts to enter upon this work, and has so wonderfully prospered your beginning. By the instrumentality of your Institution, he will open a way for his grace into the heart of Africa, and pour water upon the thirsty, and floods upon the dry ground, and converts to Christ shall spring up as among the grass, as willows by the water courses.

From a Clergyman in Virginia.

I believe I informed you last fall, that my feelings were enlisted in the cause of the American Colonization Society. Having formerly set free a number of coloured people who are now vagabonds; I have done them no benefit, but injured society.— For this there is no remedy, as I have no control over them.— Those still in my possession, I cannot conscientiously emancipate, unless they shall be removed by the Society to Liberia.—

A list of six, which I wish transferred to the Colony, was last fall furnished to the Society, and entered upon its books. I wish them to be called for, as I am old, and desire the business may be completed before I quit my earthly station. We have formed an Auxiliary Society in this county, which is to hold intercourse with the Parent Society, as more convenient than that located at Richmond. I intend taking up annual collections in my congregations for the Society.

From a Gentleman in Virginia.

Since the personal interview which I had with you in May last, in regard to the transportation to Liberia, of the slaves belonging to the estate of my deceased father, Robert Bladen, I have made every exertion in my power to prevail on them to accept of the only terms on which they could enjoy their freedom. The unfounded prejudices which many of them entertain against Africa; the dangers of the seas, which their ignorance has magnified; and their natural attachment to the place of their nativity, have presented obstacles which I have found extremely difficult to remove. They *now* profess a willingness to be removed to Africa, if the means of conveyance can be obtained.

In addition to these slaves, there are several other coloured persons, some slaves and some free, (all of the same family,) who wish to accompany them. The masters of these slaves are willing to emancipate them for that purpose. A list of the whole, (26) with their ages and the names of their masters, is subjoined. Several of the slaves belonging to the estate of my father, have received some education—all of them are honest and industrious, and have been treated with a degree of humanity and indulgence which will capacitate them for the enjoyment of freedom without licentiousness.

From a Clergyman in Maine.

I have received the March No. of the African Repository, and have concluded to lay the subject before my people, and request a collection about the 4th of July.

When your Society was first formed, I viewed it with a high degree of pleasure, from the expectation that it was designed to exert a direct influence upon slavery. But when I learned that

it was patronized by slave-holders themselves, who did not manumit their slaves, but still retained them in bondage, I confess I was jealous of their motives, and apprehended they merely wished to rid their part of the country of free blacks, that they might retain their slaves with greater safety, and render their labour more valuable. Such an opinion was somewhat prevalent at the North, and for this reason I could not afford your Society any aid. I cherished, however, a disposition to examine the subject, and kept my mind open to conviction. The result is, that whatever the motives of the founders of this Institution might be, I am fully convinced that every Christian, every Philanthropist, every lover of his country ought to give your Society a proper proportion of their benevolent patronage. My conviction is founded principally upon these facts. The coloured population of this country can never rise to respectability and happiness here; in their native soil they can. A colony in Africa opens the most effectual door for the introduction of civilization and all the inestimable blessings of Christianity to its long-benighted tribes. It will exert a powerful influence towards the suppression of the slave-trade. And your Society opens a way for the benevolent slave-holder to free his slaves and place them where they can obtain a livelihood by their own industry.

Upon this latter subject, I confess, that with many others of the Northern people, I have long entertained erroneous views. I have supposed that slavery was an evil, confined merely to the slave-holder himself; and that he might and ought immediately to manumit his slaves. But I am convinced that slavery is a National sin! that we, who are so far removed from the scene of its abominations, partake of its guilt! that it is an evil which is entailed upon the present generation of slave-holders, while they must suffer, whether they will or not; and therefore the North should aid the South, in the expense of emancipating and transporting their slaves back to the land of their fathers.

There are but few subjects on which I have felt more, than the existence of slavery! If my views were erroneous, I hope they are now more enlightened; and I feel willing to lend what little influence I possess, towards the removal of this evil from our otherwise free and happy country. Hoping and praying that

the spirit of emancipation will be greatly increased in the South, and that the spirit of benevolence, to afford the necessary means to transport them to Africa, will be increased in the same ratio among ourselves. I remain yours, &c.

From a Clergyman in South Carolina.

I have this day received the April number of the African Repository, in which among other interesting articles, is contained the plan for procuring a vessel as the property of the Society, in which emigrants might be conveyed to Liberia. Be pleased to consider and record me as one pledged to pay \$50 to that object, whenever it shall be announced by the treasurer, that the whole amount is subscribed.

I wish it were in my power to add my name to the number of those who subscribe on the plan of Gerrit Smith, Esq. I am happy to find that you have one contributor in our state on that scheme. The constitution of the Society is little known among us, otherwise than by the ignorant or malignant misrepresentations of enemies. Measures to bring this community into co-operation with others on the great subject of colonizing the free blacks in Africa, ought to be taken with great wisdom, care, and judgment.

Ministers here have hardly ventured to mention the name of the Colonization Society. I have had the boldness or the rashness to lift both my pen and voice several times in its favour, both from the pulpit and the press; but I believe I have in this respect stood entirely alone. The cause, however, I find is prospering, and prosper it will. If this communication can in any way further the great and good cause, make free use of it.

From a Clergyman in Georgia.

I have just laid down the African Repository, and I hasten to request you to put my name down on the list of Subscribers for \$50 on the \$20,000 plan, that I may have an interest in the prayers of some pious African who may be benefited by the project, and rise up and call his benefactors blessed.

I rejoice to contemplate the growing prosperity and the truly flattering prospects of the Colonization Cause. It is the cause of Patriotism, of Humanity, of Justice, of Righteousness, the cause of God, and it must prevail.

This Institution must sooner or later meet with triumphant success. My reasons for this belief are, that God has signally blessed it hitherto—that it is essential to the continued prosperity of our country, (and the past indications of Divine Providence are a token for good to come to our favoured land,) and that there is too much piety in all parts of our country to resist the claims of your Society when they are fairly viewed. A great prejudice has existed, and does still exist to a considerable extent, against the Colonization Society in some parts of Georgia and S. Carolina, from false impressions concerning the nature and object of the Institution, and these prejudices and false impressions have been sometimes greatly increased by the indiscreet remarks of injudicious friends of the Society in the North. The peculiar circumstances in which Providence has placed the inhabitants of this country, are not sufficiently considered.

There is, however, a growing interest here in behalf of the Colony, and the noble example of Virginia is doing much good in this region.

It will be gratifying to you to know that much is beginning to be done by the religious part of the South. That “Heaven descended charity” which is kind and rejoiceth in the truth, is manifesting its hallowed influence by looking after the heathen at home as well as abroad. I rejoice to say, that our Methodist Brethren, with a zeal worthy of imitation, appointed several ministers, at their last Annual Conference, to the exclusive work of preaching to the blacks, in places where they had previously obtained the cordial permission of the proprietors of several adjacent plantations, to call their slaves statedly together.

From a Clergyman in Massachusetts.

I beg leave to assure you of the deep interest I feel in the subject of colonizing the Free People of colour of this country. The common interests of humanity—the interests of our beloved country—and of our holy religion are all deeply involved in the movements of your Society. I have for several years contemplated these movements with the liveliest emotions. It is my purpose annually to take up a collection for the Society. Your proposition of forwarding the African Repository, I receive with much pleasure, and shall endeavour, by means of it, to dis-

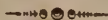
seminate among my people a more extended knowledge of African Colonization.

From a Clergyman in Mississippi.

I send you enclosed a check on the U. State's Bank for \$285 25, derived from the following sources. * * * * *

You will please to remark in regard to the two new subscribers on the plan of Gerrit Smith, that they both stipulate to withdraw their subscriptions should their views of the operations of the Society materially change. I have no doubt, however, that you may consider both as permanent subscribers.

An abortive attempt was made last fall to form an Auxiliary Society near this place. Some evil disposed person made such representations as induced the slaves of the neighbourhood to imagine that the object contemplated was their immediate emancipation. This, in the opinion of the friends of Colonization, rendered it necessary to suspend any effort of the kind until public opinion should be rectified, and until the slaves should see that they had been imposed upon. How soon it may be proper to make another attempt, I am unable to say; but I think the cause is silently gaining ground. You are secure of any service which I can render to your noble cause, but it would be incompatible with my various duties to the Church and my family, to accept the Agency which you propose. I am moreover satisfied that one from a distance would be much more successful. I feel a great desire that you should visit us. I may be mistaken, but I do believe that four months could be spent by you no where, to more advantage to the cause, than in this country.



The Lord helpeth Man and Beast.

During his march to conquer the world, Alexander the Macedonian, came to a people in Africa, who dwelt in a remote and secluded corner in peaceful huts, and knew neither war nor conqueror. They led him to the hut of their Chief, who received him hospitably and placed before him golden dates, golden figs, and bread of gold. Do you eat gold in this country? said Alexander. I take it for granted (replied the Chief) that thou wert able to find eatable food in thine own country. For what

reason then art thou come among us? Your gold has not tempted me hither, said Alexander, but I would willingly become acquainted with your manners and customs. So be it, rejoined the other, sojourn among us as long as it pleaseth thee. At the close of this conversation two citizens entered as into their Court of Justice. The plaintiff said, I bought of this man a piece of land, and as I was making a deep drain through it I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it: and yet the former owner of the land will not receive it. The defendant answered: I hope I have a conscience as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively.

The Chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or no he understood them aright. Then after some reflection said: Thou hast a Son, Friend, I believe? Yes! And thou (addressing the other) a Daughter? Yes!—Well then, let thy Son marry *thy* Daughter, and bestow the treasure on the young couple for their marriage portion. Alexander seemed surprised and perplexed. Think you my sentence unjust? the Chief asked him—O no, replied Alexander, but it astonishes me. And how, then, rejoined the Chief, would the case have been decided in your country?—To confess the truth, said Alexander, we should have taken both parties into custody and have seized the treasure for the king's use. For the king's use! exclaimed the Chief, now in his turn astonished. Does the sun shine on that country?—O yes! Does it rain there?—Assuredly. Wonderful! but are there tame animals in the country that live on the grass and green herbs? Very many, and of many kinds.—Aye, that must be the cause, said the Chief: for the sake of those innocent Animals the All-gracious Being continues to let the sun shine and the rain drop down on your country.—[COLERIDGE.



Intelligence.

THOMAS KENNEDY.—It will be recollected, that in our April number, we published the opinions of this gentleman in regard to Hayti, as they appeared in the Greensborough Patriot, and that we represented him (as he

was represented in that paper) as having visited Hayti with instructions from the Society of Friends. The Society of Friends have stated, however, that Mr. Kennedy "was not acting on behalf of their Society, nor employed by them; but *voluntarily*, and in an *individual* capacity, as relates to the transactions, &c." And that "after it was known that he intended going to that Island, he received instructions from Nathan Mendenhall, in regard to the port charges paid on the cargo of emigrants in 1826, which the President generously agreed to remit." They remark further, "We are not disposed to contradict K.'s statement respecting the situation of the emigrants, or of a *number* of them; but we are apprehensive that facts might be adduced which would go very much to abate the force and weight which his statement may have on the minds of many. Among the rest, we have the testimony of a respectable man of colour—one of the number who went in 1826, and who came in last season on a visit to his native country, with a view to induce others to emigrate to the same place. He stated that there was a number of them dissatisfied; but that it was such as were not willing to submit to the terms which are necessary to make people comfortable in *every* country, viz: industry and prudence;—that these were some of them who went thither with high views and an expectation of living easily, almost without labour;—that their views had not been realized, and they were unpleasantly circumstanced: The same we have had from other accredited sources of information. And though K. states they had received such inconsiderable sums for the time they had been there, there is no account of the support and maintenance of their families during that time, taken into view. And it is well known, that many of their colour, as well as *others* in our *own* country,—even if they should receive considerable wages—would have very little laid by, if they should have their support out of the same, when called for, agreeably to their wishes. And, in regard to their not having *lands* granted them—K. *himself* states that the President assured him, that all emigrants who applied to him, *should have* lands granted them on the mountains, where all their Government lands lay. And we could not expect they would be granted them any where else, or wherever their fancy or caprice might dictate—as we are informed by our agent who went thither with them, that many of them were not much disposed to be governed by advice in locating themselves; but had a desire to remain about the towns, and such places as suited their ideas of fine living. Indeed, we discover nothing in the conduct of the President, as related by K. but what was frank and obliging."

In all this, there is no impeachment of the character or motives of Mr. Kennedy, and no relief expressed that he has intentionally misrepresented or stated other than his honest, but perhaps mistaken opinions. One thing we think will not be questioned, that the coloured persons who have returned from Hayti, (and they have not been few) have generally agreed with Mr. Kennedy, in their views of the Government and affairs of that Island.

FROM HAYTI.—Mr. Benjamin Lundy has just arrived from his second visit to Hayti, having proceeded to that Island in part to ascertain the condition of the colored emigrants who were removed from the United States three or four years since, at the expense of the Haytien government, and partly to take out twelve other emigrants who have been liberated by Joseph Leonard Smith, Esq. of Maryland. The whole number removed at the expense of the Haytien government was about 6,000. Of these, some have become discontented and returned; and some who remain are dissatisfied with the system of working on shares, while others are doing remarkably well, and could not easily be persuaded to exchange their condition for a residence in the U. S. Mr. Lundy informs us that he procured such situations for the new emigrants as were abundantly satisfactory, and that there is a prospect of the adoption of a plan in regard to the rest, which will remove every symptom of discontent. The whole number of colored persons now on the Island, who have emigrated from the United States within the past eight or nine years, Mr. L. estimated at 8,000: some of whom are among the most influential and respectable inhabitants.

N. Y. Jour. of Commerce.

It is stated that the late Gov. Ridgely, of Maryland, has, by his will, emancipated all his slaves, to the number of *upwards of four hundred*. Those who have attained the age of 28 years are to be free immediately; such as are over forty-five, to have some provision made for their support, out of his estate; and those of the younger class are to be free, the males at twenty-eight years of age, and the females at twenty-five.

CINCINNATI, JULY 6.

Coloured People in Ohio.—The Supreme Court, at their late sitting in this county, decided that the law of this State, regulating the settlement of coloured people among us, is constitutional. In consequence of that decision the Trustees of this township have notified them, that they must leave in thirty days, or the law, which requires that they shall individually give bonds to the amount of \$500, will be put in force against them.—They in their turn, have assembled to the amount of two thousand, as they have represented, and chosen their delegates, to make arrangements for their final removal, and ask for three months to effect that object. We think their request reasonable, and that it ought to be granted. We consider this class of people as a serious evil among us, but this evil has been brought upon us by the whites, with great injustice to them. The only remedy afforded is, to colonize them in their mother country. Now is the time for Colonization Societies "to be up and doing."

Fernando Po.—The latest arrival from this new settlement in the Bight of Biafra, on the western coast of Africa, informs us that a great number of

mechanics have lately arrived with other settlers, from Sierra Leone, together with a quantity of building materials. A number of the native regiment had also arrived, and were garrisoned on the out-skirts of the town, where their services had already proved a valuable acquisition to the laborers employed in building and clearing away the trees and vegetation, in shielding them from the annoyance of the innumerable bodies of natives. The King had not yet returned from the mountain, whither he had gone and had secreted himself, with a Spaniard and a number of his subjects, soon after the landing of Captain Owen. The natives were providing themselves with spears and other warlike implements, by means of bartering their fine growth of yams for pieces of iron hoops. They are a treacherous set, and are most likely only waiting for an opportunity to make a bold incursion. Much praise appears to be due to that indefatigable officer, Captain Owen, governor and commander on the first and favourable formation of this settlement, for his endeavor to establish civilization and the most friendly disposition among the natives and the new settlers, for his strict attention to the welfare of those under his command, and for the generous feeling of humanity evinced in the capture of so many slave-vessels, the cargoes of which have been sent to Sierra Leone for adjudication, after which they are received at the new settlement and kindly treated. The Europeans were greatly annoyed by the sting of a species of fly which infested the island; and several through sickness, had been sent home. The seamen were not allowed to land without a sufficient clothing, and the Arab fashion had been again introduced (as upon capt. Owen's late survey of Africa,) and the beard and mustachio had already grown to an enormous length, which, when washed, tends greatly to refresh and keep cool the upper story, for the remainder of the day. It is generally thought that this settlement will not answer present expectations, especially while the Portuguese government have so extensive a slave factory (in St. Paul de Leon-do) a few degrees southward. However, we have reason to believe that a fuller explanation will shortly be published of this interesting part of Africa, by one of the officers belonging to the squadron, together with other interesting parts of the eastern and western coasts of Africa, from the Persian Gulf to the river Gambia, collected during the late nautical survey, and now nearly brought to a close.—[*From the London Literary Gazette.*]

THE EFFECTS OF SLAVE LABOUR.—John Nichols offers for sale that valuable property called the James river slate mines, sixty miles above Richmond, Va. He says his object is to relieve himself as far as possible from a dependence on Slave labour. How many of our industrious and enterprising citizens, being disgusted with the idea of rearing a family of children in a land so rapidly peopling with slaves, have sold their possessions and removed themselves to Ohio, where the increasing prosperity of the people so strikingly demonstrates the superior advantage of free labour!

Greensborough Patriot.

Plan of Gerrit Smith, Esq.

In our last number, we had the pleasure of announcing four new subscribers on this Gentleman's plan for augmenting the funds of the Society. The Rev. Dr. Meade of Frederick County, Va. writes, "our collection on the fourth of July, amounted to one hundred and fifty-five dollars, one hundred of which, was the first annual subscription of an association of twenty members of my congregation on the plan of Mr. Smith. It appears to me, that with a little exertion on the part of the Ministers and leading members, many congregational associations might be formed. I am happy to be able to add to your list, a member of my congregation, Mr. George Burwell, who will follow Mr. Smith's example, and pay a thousand dollars." We have since the above was received, been favoured with an interview with Dr. Meade, and learnt that the *second association* in his congregation was nearly if not quite complete, and that the Society might therefore confidently expect at least 300 dollars annually from the Episcopal Society in Frederick. Let it not be forgotten, that it was in this county, and through the efforts of Dr. Meade, that, at the origin of the Society, subscriptions were obtained for its support, of nearly *seven thousand dollars*; seventeen hundred of which were given by Dr. Meade himself and his most estimable family, two members of which, now in heaven, bequeathed to the same sacred cause the whole of their property, amounting (if we mistake not) to about \$5000. Surely facts like these should excite a spirit of holy emulation in the minds of other Christians, and to every Church, every Minister, and every disciple of the Saviour, we would say, you are urged by all the motives which can influence a virtuous heart, to imitate so bright an example.



Contributions

To the American Colonization Society, from 23d July, to 13th August, 1829.

By N. C. a widow,	\$ 5
L. P. a widow,	2
two individuals in 1828,	40
a Friend,	4 47
Miss L. Derson, of Vienna, Ohio,	1 50
Dr. H. Hamblin,	25
Samuel Steel, Esq. of Hagerstown, Md.	20
Rev. S. C. Stratton, of Snow Hill, Md.	2 25
Geo. Burwell, his 1st payment on the plan of G. Smith, Esq.	100
From the estate of the late Miss Lucy Meade,	130
David Binns & J. T. M'Kinnon's subscriptions to the Repository	4
Auxiliary Society of Jefferson co. Va. per Wm. Brown, Esq. Tr.	140
Collection in Presbyterian Congregation of Upper West Conococheague, Mercersburg, per Rev. D. Elliot,	13
In Presbyterian Church, Hunter, N. Y. per Rev. Calvin Durfy,	4

Carried forward, \$ 426 87

	<i>Amount brought forward,</i>	\$426 87
Collection in Epis. Church, Wheeling, Va. per Rev. J. T. Wheat,		10
In Christ Church, Washington, by the Rev. Mr. Allen,		7 26
In the Congregation in Triangle, N. Y. by Rev. Seth Burt,		3
From A. T. Nye, Esq. of Marietta, as follows, viz:		
Collection in Methodist Meeting House, handed him		
by D. Whitney, Esq.	\$10	
Collection in Episcopal Society,	2 25	
Do. Presbyterian Congregation, Watertown,		
by Rev. John Pitkin, of Waterford,	2 89	
Do. 1st Religious Society in Marietta,	17 66	
Deduct 25 cents for premium,		32 55
In Presbyterian Church, New Brunswick, by Rev. J. H. Jones,		20
In do. Leacock, Pennsylv'a. by Rev. J. Barr,		8
In 2d Baptist Church, Baltimore, by Rev. John Healy,		5
By Rev. A. Cummings, of Portland, Maine, viz:		
A contribution in Portland,	\$40 37	
Boothbay,	3	
North Yarmouth,	15 31	
Chesterville,	3	
Sumner,	3 50	
Gorham,	14 37	
first Parish in Saco,	25	
Wells,	6	
Of John Taylor, a colored man, Bath,	2	
From the Congregational Society in Edgecomb,	10	
Do. Norway,	3 75	
Do. Turner,	6	
Trinitarian Society, Castine,	34 40	
New Gloucester,	4 50	
Winthrop,	4	
Phipsburg,	5 96	
Rev. Thomas Adams's Society, Vassalboro',	19	
Rev. P. Chapin's Society, Pownal,	7 34	
Rev. S. H. Peckham's Society, Gray,	3 24	
From Thos. Chase, North Yarmouth, for Repository,	2 50	
Deduct 69 cents, loss on pistareens,		212 56
Collections by the Rev. Thomas Jackson, as follows:		
At Leesburg, Va.	\$ 28 50	
At Middleburg, Va.	12	
At Aldie, Va.	11	51 50
Collection in M. E. Church, Leesburg, Va. Rev. C. B. Tippet,		25 52
by Rev. Adam Miller, of congregation at Harford, ...		6
in Congregational Society, Buckland, Mass. by Rev.		
B. F. Clark,		8 13
in Church in New Brunswick, by Rev. H. W. Hunt,		7
in Pres'n. Cong'n. Farmington, Ohio, Rev. E. Bonton,		3 25
by Rev. Raymond R. Hall, Bloomington, Indiana, ...		5
in 1st Presbyterian Church, Washington City,		19
in Church of Rev. W. Hanford, Pastor of Congrega-		
tional Society, Hudson, Ohio, from friends of tem-		
perance and Africa, (of which \$3 were contributed		
by a pious girl in moderate circumstances, obtain-		
ed for 3 weeks labour. None but friends of tem-		
perance were present,)		50
Carried forward,	\$900 64	

	<i>Amount brought forward,</i>	\$900 64
Collection in Church of Rev. Isaac Lewis, Bristol, R. I.	10	
at celebration in Randolph, 4th July, from the citizens of Randolph and Atwater, by Joseph Meriam,	6	
by Rev. G. W. Janvier, of Pittsgrove, Salem co. N. J.	11	
in Charleston, Ohio, from the Cong'l Society under care of Rev. D. L. Cox, per Rev. W. Hanford,	3	
in Presbyterian Congregation of Congruity, Pa. by Rev. S. M'Farren, of New Alexandria,	10	
in Society of Rev. Jere. Osborn, of Candor, N. Y. ..	3	
in Congreg'n. of Rev. G. N. Judd, at Bloomfield, N. J.	22	55
by Rev. J. Moodey of Middle Springs, near Ship- pensburg, Pa. in his congregation,	16	
in Walnut Fork, Baptist Church, Jackson co. Georgia, by Rev. Jeremiah Reeves,	3	
in E. Church, Snow Hill, Md. by Rev. S. C. Stratton, in a Methodist Church, N. Y. by G. P. Disosway, after an oration,	7	75
in Congregations of Lower and Middle Tuscarora, Mifflin co. Pa. by Rev. J. Coulter,	32	
in Chapel Congregation, Frederick co. Va. the Sun- day after 4th July last, by Rev. Dr. Meade, ..	15	
in Franklin, Ohio,	163	57
by the Sabbath School Scholars at Talmadge, Ohio,	6	
by the Congregation at do. do.	5	
in South Hadley, Mass. by Rev. J. F. Griswold,	19	
in Brick Meeting House, Fairfax circuit, Va. by Rev. James Paynter, per Rev. W. Ryland,	4	
in Methodist Congregation, Middleburg Va. by Rev. J. Guest, per Rev. W. Ryland,	5	
in Wantage, N. Y. by Rev. Edward Allen,	5	25
in Church Hill, Queen Ann co. Md. by Rev. Joshua Moore, (of which \$1 was collected at Beaverdams,)	5	
in Congregation at Beavertown C. H. Pa. by Rev. W. M'Lean,	12	
in Presbyterian Church, by Rev. J. T. Edgar, Frank- fort, Kentucky, per Austin P. Cox, Esq.	10	
in Presbyterian Church, Brownsville, Pa. by Rev. W. Johnson, per J. T. M'Kinnon, Esq.	33	
in Presbyterian Church, Dunlop's creek, by do. per do.	11	44
at Silver Spring, Pa.	7	31
from a Society of free persons of colour, Nashville, Tennessee, by R. R. Graham,	5	
from Dickinson Congregation, \$8, of which only this sum is yet received,	16	62
by Rev. Thomas Davis, Blairsville, Pa.	5	
by Rev. H. M. Keer, at Rutherfordton, N. C.	10	
in Presbyterian Congregation, Steubenville, Ohio, by Rev. Charles Clinton Beatty,	2	31
in Presbyterian Congregation at Two Bridges, Ohio, by Rev. T. Hunt, per Rev. G. C. Beatty, ...	8	24
in Congregation of Rev. J. Arbutnot, Norwich, Ohio,	6	76
by Rev. Wm. Williamson at Middleburg, Va.	8	
at Aldie, ...	7	50
at Big Spring, Ken. by Rev. W. Scott, per J. Bemiss,	2	50
	10	
<i>Carried forward,</i>	\$1,407	44

		<i>Amount brought forward,</i>		\$1,407 44
Collection at a Prayer-meeting of Rev. Dr. Hyde's Society, Lee, Massachusetts, per Hubbard Bartlett, Esq.				13
Collection at a monthly concert of prayer in Ashville, N. C. per Rev. Christopher Bradshaw, ...				5
Collections in Mississippi, per Rev. Wm. Winans, viz:				
A Gentleman of Mississippi, on Gerrit Smith's plan, \$100				
Hon. Edward M'Gehee, Mississippi, do.			100	
Rev. Dr. James P. Thomas, Louisiana, (in part) do.			40	
Collection by the Rev. W. M. Curtiss, in New Orleans, Louisiana, 4th July, 1828, ...			23	
by Rev. J. M'Dowell, Montebello, Al. do.			8	
by Rev. E. Hearn at Chambers' M. H. do.'			1 43½	
by Rev. James A. Hughes, Alabama, do.			6 25	
From Rev. Thomas Ford, Thomas M'Donnald, Esq. and William S. Byrd, Esq. for the Repository,			6	
Donation from William Linsey,			2	
Deduct for premium on draft \$1 43½			—	285 25
Collections by Chauncey Whittelsey, Esq. of Middletown, Conn.				
From Middletown Female Colonization Society, \$89 69				
Juvenile Colonization Society, 14 31				
From Mrs. Eliza Ward, Richard Hubbard, and C. Whittelsey, for the African Repository,			6 —	110
Collections by Grove Wright, Esq. Agent in New York, viz:				
From C. I. Aldes, Esq. of Brooklyn, N. York,			\$20	
The Rev. Dr. Isaac Lewis, of Greenwich, Connecticut,			20	
From a Friend, ...			2	
From John Moore, Esq. Rutherford, North Carolina,			5	
From the Rev. I. Johnston's Church, at Newburg,			10 12	
From the Rev. T. Lopes's Church, Johnstown, N. Y.			13 66	
From the Rev. M. Bruen's Church, New York city,			16 59	
From the Rev. Mr. Ludlow's Church, do.			9	
From the Rev. Mr. Brown, of Charleston, S. Carolina,			5	
From the Church at Ithaca, Seneca county, N. York,			7	
From the Church at South Salem, West Chester, N. Y.			17	
From James Daniel, of New York, for the Repository,			2 —	127 27
Auxiliary Society of Mount Pleasant, Westmoreland co. Pa. ...				5
Colonization Society, Centre College, Danville, Kentucky, per C. G. Wintersmith, Esq.				15
By Gerard Ralston, Esq. Treasurer of Pennsylvania Col. Society,				250
From B. Brand, Esq. Treasurer of Virginia Colonization Society,				115
From James C. Dunn, of George Town, for the following sums transmitted to him, viz:				
By Samuel Marsh, for collection at Moocrs, N. York,				8
Rev. David Root, Cincinnati, Ohio, collection in his Church,				17
Ditto, his own contribution,				1
Daniel Beeber, Hartwick, N. Y. as follows:				
Monthly contribution by Presbyterian Church in that place,			\$ 5	
Donation from Griffin Crafts, Esq.			4 —	9
On account of the African Repository, at different times,				279 33
By Rev. George Boyd, on what account, not known,				50
David F. Newton, Esq. of Fifes, Va.				1
Rev. Jas. H. Thomas, collection in Canterbury, N. Y. \$3 50				
do. New Windsor,			4 50 —	8
		<i>Carried forward,</i>		\$2,701 29

	<i>Amount brought forward</i>	\$2,701 29
Rev. C. E. Avery, Smyrna, N. Y. collection in his Church,		5
J. Williamson, Esq. of Roxborough, N. C.		6
a friend to the cause,		3
Rev. John Shaw, Bradleyville, S. C.		1
Rev. A. Reck, from the congreg'n. at Boonesborough, Md.		6 50
Rev. G. Macurdy, collection in congregation at Cross Roads, Washington county, Pa.		20
Rev. Marcus Smith, collection at Rensselaerville, N. Y.		5
Rev. John H. Grier, collection in Pine Creek congregation, Lycoming co. Pa.		10
Rev. Lucas Hubbell, collection in Lyons, N. Y.		11
Rev. Sylvester Page, collection in Westminster, Vermont, ..		4
Rev. Colvin Hitchcock, collection in Randolph, Mass.		23
Rev. J. Wilson, collection in Middletown and Drawyers, Del.		10
Rev. J. H. Agnew, collection in Uniontown, Pa.		8
Rev. Wm. Jeffery, collection in Bethany, Pa.		10

 \$2,838 79

Donations received by Mr. Alexander Plumley.

The following list of Donations has been received from Mr. Plumley, in a letter dated April 8th, 1829. Two remittances have been acknowledged from this gentleman, amounting to \$263 12. He found it inconvenient, when he last wrote, to get a draft for more than \$150, but remarks, "The balance shall be included in my next."

<i>Union, Maine.</i>	<i>Bangor, Me.</i>	George Sabin,	1
S. Hills, avails of labor on	W. D. Williamson, 2	Moses L. Morse,	1
4th July, 1827, \$1	<i>Monmouth, Me.</i>	J. A. Hovey,	1
<i>Waldoboro, Me.</i>	Miss C. Pierce,	J. Swift,	1
P. Elwell, 1	<i>Southhold, L. I.</i>	Vernon Titus,	1
<i>Belfast, Me.</i>	Collection in Rev.	Brown & Thompson	1
Arnold & Colburn, 25	J. Hunting's Ch.	J. Emerson,	1
J. M. Crillis, 50	on the Sabbath af-	Two Friends,	1
<i>West Prospect, Me.</i>	ter 4th July, 2	O. Goodell,	2
F. French, 50	Rev. J. Hunting's	Soloman Woodward	1
<i>Bucksport, Me.</i>	marriage fee of a	Boyden & Powers,	1
M. Hardy, 1	coloured man, 1	Jonathan Trask,	1
A little Boy at Mr.	<i>Southampton, L. I.</i>	S. Tainton,	1
Blodget's, 25	Rev. P. H. Shew, 3	N. Langley,	1
A little Girl, 25	<i>Ware, Mass.</i>	E. Holman,	1
J. Lamson, Jr. 50	E. Snow, 2	Three little daugh-	
The Misses Blodget, 1	<i>Milbury, Mass.</i>	ters of Mr. Hol-	
<i>Blue Hill, Me.</i>	Asa Waters, 10	man, 25	
Rev. John Fisher, 1	Elias Ferber, 2	Aaron Pierce,	50
<i>Cherryfield, Me.</i>	Farnsworth & Mills, 2	Samuel Waters,	2
E. L. Hamlin, 2	A. Allen, 1	Miller & Eliot,	1
<i>East Machias, Me.</i>	Lewis Mills, 1	<i>Spencer, Mass.</i>	
Miss E. Whitcomb, 50	Dr. Wm. B. Moore, 1	James Draper,	2
<i>Sullivan, Me.</i>	Nathaniel Godard, 1	Walton Livermore,	2
The Misses Johnson, 1	Vernon Stiles, 1	Caleb M. Morse,	2
<i>Calais, Me.</i>	C. Hall, 1	William Pope,	2
Mrs. Kelsey, 50	C. Barker, 1	Amasa Bemis, Jr.	1
<i>Winthrop, Me.</i>	Whipple & Lathrop	Lemuel Smith,	2
The Misses Thurston, 50	Three Friends; 1	Mrs. B. Boyden,	1
Mrs. Lancaster, 50	Alanson Trask, 1	Mrs. O. Stebbins,	2

Two Friends,	1	<i>Northbridge, Mass.</i>	J. Bliss,	1	
Mr. & Miss Watson,	1	P. Whitin & Sons,	7	H. Nolen,	1
Mr. & Miss Under-		James Fletcher, Jr.	1	Mrs. P. Allen,	1
wood,	1 25	N. B. Chapin,	1	T. Barnes,	1
D. Prouty,	1	Charles P. Whitin,	1	<i>Hartford, Con.</i>	
D. Ward,	1	Joel Lackey,	1	A Friend,	1
Miss L. Morse,	1	Lyman Parson,	50	<i>New Haven, Con.</i>	
Mrs. N. Prouty,	1	J. Taft,	1	A. Townsend,	5
D. Bemis,	1	Amasa Dudley,	1	<i>Ware Village, Mass.</i>	
R. Whitmore,	1	J. Fletcher,	1	Two Friends,	66
O. Morse,	1	Capt. A. Adams,	1	C. Morse,	1 00
S. G. Reed,	50	L. Taft,	1	<i>Providence, R. I.</i>	
Two Friends,	50	Two Friends,	50	F. Wayland, D. D.	3
Rev. L. Packard,	1	Mrs. Taft & Mrs.		S. Brewer,	1
Miss L. Prouty,	50	Murdock,	50	<i>Dudley, Mass.</i>	
<i>Leicester, Mass.</i>		Master Henry Taft,	50	A. Tufts,	5
Dr. Austin Flint,	5	Thomas Goldthwait,	50	Phineas Bemis,	2
James Smith,	10	Miss E. Goldthwait,	50	George A. Tufts,	5
H. G. Henshaw,	3	Miss Nabby Persons	1	Rev. S. Lawton,	1
Rev. John Nelson,	2	Miss S. Baker,	50	William Hancock,	1
C. Hatch,	2	Miss E. Baker,	50	Lemuel Healy,	50
Waldo Flint,	2	E. Southwick,	1	Josiah Corbin,	1
Reuben Menam,	2	<i>Grafton, Mass.</i>		Sam'l Robinson	2d 1
Salmon Trask,	2	Jonathan Wheeler,	3	Frederick Goodell,	1
Joshua Murdock,	2	Dr. Henry Parker,	1	Jer'h. Kingsbury,	1
Nathaniel Dinny,	5	Harry Wood,	1	John M. Pratt,	1
George A. Norris,	1	Samuel Wood,	2	Calvin Chamberlain,	1
John Richardson,	2	Samuel Harrington,	1	Harvey Conant,	3
<i>Douglass, Mass.</i>		Isaac W. Wood,	1	Asa Robinson, Jr.	1
Oliver Hunt & Sons	5	Perley Godard,	5	Baxter Ellis,	1
Jos. Robbins, Jr.	1	Ithamer Stow,	2	R. Wight,	50
Emerson Farmer,	1	A Friend,	3	Peter Brockett,	50
Luther Stone,	1	J. Harrington,	1	John Jewett,	1
G. Reynolds,	1	E. Tucker,	1	A. Hewett,	50
R. Lackey,	1	Charles Prentice,	50	Samuel Esten,	50
B. Smith,	1	Mrs. S. Warren,	25	Pearly Upham,	50
Callen Whipple,	2	Peter Farnum,	2	S. Davis,	50
Mrs. C. Sprague,	20	E. Hewett,	1	A. Shinkwin & J.	
David Wadsworth,	2	<i>Monson, Mass.</i>		Richardson,	1
Amos Fairbank,	1	J. Tucker,	1	Joseph Gregory,	50
<i>Uxbridge, Mass.</i>		A. Howe,	50	George B. Slater,	5
B. Taft, Jr.	5	G. Merrick,	1	Charles Waite,	1
J. Capron & Sons,	10	<i>Thompson, Con.</i>		A. Wiswall,	1
A. Chapin,	3	William Bead,	3	E. Sanford,	1
Dr. George Willard	2	<i>Pomfret, Con.</i>		Zera Preston,	1
Miss N. Frost,	1	S. Wilkinson,	5	James Boutell,	50
Mrs. O. Willard,	1	<i>Oxford, Mass.</i>		Daniel Dwight,	1
F. Taft,	1	B. F. Campbell,	2	Miss Eliz'h. Arnold,	25
E. Spring,	2	Mrs. Hannah Witt,	2	James Knox,	25
Master J. Spring,	20	S. Dowse,	1	Esq. Dacon & Son,	1 50
Luther Spring,	2	B. Butler,	1	A Friend,	40
S. Read,	3	T. Warren,	1	<i>South Oxford, Mass.</i>	
Merchant Tabey,	1	H. G. Larnard,	25	John Slater,	5
Calvin Rawson,	50	D. Nichols,	1 50	Charles P. Baldwin,	2
J. Thayer,	2	<i>W. Brookfield, Mass.</i>			
A little girl,	25	J. M. Fisk,	1		
J. Gregory,	1	J. Clarke,	1		
				<i>Sum Total, \$</i>	<i>315 96</i>

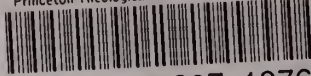


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